UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor, 1880-1918)

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ARMISTICE DAY NUMBER

An Office of Commemoration for the Dead Who Died in the Great War, and of the War Resisters' Pledge of Brotherhood to All Mankind

By TRACY D. MYGATT and
FRANCES WITHERSPOON

And Other Special Features

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The Field

"The world is my country, to do good is my Religion."

An American Plan for Unemployment Reserve Funds

Tentative Draft of an Act Submitted as a Basis for State Legislation by the American Association for Labor Legislation

Industrial managers, as good business practice, set aside a dividend reserve fund out of which to pay stockholders during periods when their plants are idle. It is urged that an *unemployment reserve fund* should also be provided in order that their wage-earners may be tided over temporary periods of involuntary idleness.

The state can take a hand in the establishment of such a reserve. One method by which it may fruitfully do so, under the conditions prevailing in this country, is embodied in this tentative draft of an unemployment reserve bill. Instead of the plan featured in European relief schemes, this bill requires employers to contribute a small fixed percentage of their payrolls to a fund which will be administered so as to furnish to employees such benefits as the condition of the fund will permit. Employees are not required to contribute to the fund, but they do, of course, bear a considerable portion of the cost of unemployment owing to the limits placed upon benefits. A maximum limit of ten dollars a week is fixed, and no employee is to receive benefit for more than thirteen weeks in a year nor for more than one week for each four weeks in which he has been employed by employers subject to the act. Opportunity is offered workers in any industry voluntarily to elect to pay contributions and thus receive additional benefits. Payments are not to be made to persons who are unemployed owing to stoppage of work due to a trade dispute and no one is to be denied benefits for refusal to take a job where there is such a dispute.

The bill recognizes that it is essential to any system of unemployment benefits that there should be a work test. It provides for the application of this test through employment offices, and it is to be expected that the operation of the plan will result in a reduction of unemployment by furnishing jobs instead of benefits wherever possible.

If the right to benefit is contested, it will be passed upon by the officer in charge of an employment office, and an appeal is allowed to an appeal board on which sit a representative of labor, an employer, and a neutral arbiter.

The administration of the plan in each industry is placed in the hands of an Employment Stabilization Board provided for that industry, under the supervision of the State Department of Labor. Since employers who are contributing to the fund are in a position to aid effectively in stabilizing employment in their industry, it is provided that when those who employ a majority of its workers elect to do so they are authorized to administer the fund for their industry and conduct an employment office for its employers

(*Continued on page* 127)

UNITY

"He Hath Made of One All Nations of Men"

Volume CVIII MONDAY, NOVEMBER 9, 1931 Number 8

DISARM!

Those who are opposed to disarmament, or are afraid of it, are fond of quoting the old Latin tag, "If you wish for peace prepare for war." This paradox, like most of its kind, is true enough for certain nations and under certain conditions, but when applied to the world at large it is nothing less than a fallacy, for, as all history shows, warlike preparations, apart from measures of a purely defensive character, are at least as likely to provoke war as to prevent it.

Never were preparations so general or so complete as during the sixty years previous to 1914, and never were wars so frequent. France fought Italy; Germany fought in turn Denmark, Austria and France; there were the Russo-Turkish and Russo-Japanese wars, many wars in the Balkans, the Spanish-American War, wars in China and the wars of Great Britain in Afghanistan, Egypt and South Africa. No sooner was one war over, or rather begun, than the various general staffs of Europe feverishly fastened upon its so-called "lessons" and made ready to apply them in the "next" war, which forthwith assumed a position of first-rate importance in the consideration of all international questions that might arise.

I regard wisely planned and honestly executed measures of all-round disarmament as providing the most hopeful method for insuring that wars shall become less frequent in the future.

—General Sir William Robertson,
Chief of Imperial General Staff,
in the New York Times.

We have been saying nothing in these columns about the Sino-Japanese embroilment in Manchuria, because we have not desired to anticipate events with hasty judgments. Now, however, the League of Nations has issued its ultimatum as of November 16th, and we have a definite crystalization of the situation. What impresses us as a momentous event in history is that the League and the Kellogg Pact together have stood the first great test. To be sure, the unanimous vote principle in the Council is discovered to be a terrible weakness, since it leaves a vote of the Council not legally binding as against one of its own members. But the great thing is that, in spite of this disability, and in spite of other perplexing and dangerous circumstances, the League declined to dodge the issue precipitated by the lawless action of Japan, but definitely laid down an ultimatum backed by the public opinion of the world. What seemed in the beginning to be the failure of the League was thus eventually and triumphantly turned into great success. Now we know that the League of Nations can and will act when the peace of the world is placed in jeopardy. Of course, Japan may flout the ultimatum, defy the League and its own solemnly plighted word. She sees a chance to seize Manchuria while China is in despair and Europe distracted with its own disasters. But this simply means that the League will then be faced by its second problem—what to do when one of its own members refuses to play the game! There are remedies, and drastic ones, which the League can apply to such an ill. And in the light of the League's action in this first crisis, we have hopes that it will not flinch in the second. After all, there can be no better chance than this to discover whether the League and the Kellogg Pact and all the rest are really worth anything or not. The Manchurian crisis is of major proportions, and it involves the flat issue of war versus peace. Let us see the thing through, and find out where we are.

We are only a poor editor and therefore not supposed to have judgment about such things, but we none the less must register our conviction that the appeal of the railroads to the Inter-State Commerce Commission for a 15 per cent increase in freight rates was as fine a piece of insanity as has come from the business world in a long time. The railroads, as we understand it, have something to sell. Exactly as a country storekeeper sells sugar and prunes, so a railroad sells transportation. In desperate endeavor to keep alive, storekeepers in city and village alike, are today cutting prices to the bone—they see no other way of enticing customers away from their competitors, or of persuading people to buy at all! Yet the railroads choose this time of universal depression to try and boost their rates! And we commonly think that railroad executives are great men! Of course, had the Inter-State Commerce Commission granted the petition, the truck business even in these days would have known the biggest boom since the history of motor transportation began. The I. C. C., in other words, by its unfavorable decision, saved the railroads from ruin at their own hands. It is healthy to notice, also, that the Commission gave these railroads a fitting rebuke in pointing out that they were suffering, like all other business, from prevailing conditions of de-

pression. Why should they turn to the government for relief any more than some hard-pressed manufacturer who is finding it hard to make both ends meet? The usual answer is that the railroads are common carriers—public service agencies, and therefore entitled to public help. All of which is sound gospel—but an argument, may we point out, not for a boost in freight rates by government order, but for out-and-out government ownership!

Bernard Shaw has joined Mahatma Gandhi in praise and support of the Prohibition law. Both see it as a great and heroic endeavor after a reform which should not be abandoned under any stress of discouragement. Shaw understands the difficulties involved in enforcement and minimizes not at all the bootlegging evil. But then he makes a statement which should be taken to heart by all Americans. "That is a very serious result," he says, referring to bootlegging and its corruption of justice, "*but it is not a reason for going back on Prohibition. Rather is it a reason for the reorganization of law and order.*" Exactly! The persistence of the "wets" in taking hold of the wrong end of this evil is of course only a part of their deliberate attempt to demoralize and debauch American public opinion on this all-important question. In no other department of life do we argue that crime is a reason for repealing the law that makes it crime. In New York State, the carrying of revolvers is prohibited by law (except by special permit in certain cases). This prohibition is wantonly violated by hosts of gangsters, racketeers, and stick-up men. But within a few weeks the law, so difficult of enforcement, has been not repealed at all, but on the contrary drastically strengthened. The prohibition of narcotics is defied by a bootleg trade as successful if not as extensive as the lawless trade in liquor. But we listen in vain for any suggestion that we surrender to the bootlegger and allow drugs to be freely sold. If Prohibition is a joke, as our "wet" friends contend, then something is wrong not with Prohibition but with our police, our system of justice, and our American ideas of law and order.

It is an exciting thing to remember, especially since the death of Edison, that this period in which we are now living marks the first century since the discovery of electricity. It is true, of course, that electricity was known as a kind of mystery many years before the first quarter of the nineteenth century. Benjamin Franklin, for example, snatched electricity from the clouds, in his famous experiment with the kite flown in a thunder storm, before the outbreak of the American Revolution. André Marie Ampere made notable discoveries in connection with electro-magnetic currents. But it was on August 29, 1831, that the real history of our electric age began, for it was on this immortal date that Michael Faraday, one of the half-dozen greatest scientific geniuses of the last century, discovered that, if a wire is moved in a magnetic field, an electric current is set up. It is amazing to think of the consequences which have followed upon this observation in the space of one hundred years. The effect of the explosive engine is nothing in comparison. Even the consequences of the discovery of the steam engine are hopelessly dwarfed. The dynamo, with its vast generation of power, the electric light, with its literal turning of night into day, the telegraph and telephone, which have linked together in instant communication the farthest sundered spaces of the globe, the moving-picture, the radio, and such incidental achievements as the myriad machines and instruments of industrial and household economy—these have remade our world, and placed in the hands of men such incalculable energy as may well transform the universe. This is the electric age, as other ages have been the stone age, the bronze age, the iron age. And it is not without philosophical and religious, as well as scientific, significance that this new age is an age of energy, or life, and not of mere dead matter.

We have just passed the centenary of one distinguished author (an American), and are rapidly approaching the centenary of another (an Englishman). The former is Helen Hunt Jackson, poet and novelist, friend of Emily Dickinson, famous in her life-time, and still famous, under the pseudonym, "H. H." Mrs. Jackson's great fame attaches, of course, to her novel, "Ramona," which did for the Indian what Mrs. Stowe's "Uncle Tom's Cabin" did for the Negro. The place of this book in American history is secure—the change in public sentiment toward the Indian began with its publication! But we believe that its place in American literature is also secure. Nothing else that its author ever wrote campares with it. Wrought out of a white-hot indignation, yet always controlled by a sure dramatic art, "Ramona" reached the heights which place it among the few, very few, fictional masterpieces that our country has produced. We name it confidently with Cooper's "Last of the Mohicans," Hawthorne's "Scarlet Letter," Sinclair's "The Jungle," and Mrs. Wharton's "Ethan Frome." The English writer, whose centenary we are approaching, is Lewis Carroll, the immortal author of "Alice in Wonderland" and "Alice Through the Looking Glass." These books are *sui generis,* as wise as they are witty, as fascinating to adults as to children. The story of how the quiet mathematician, hidden away in his academic shades, came to write these masterpieces, will always be told, we imagine, as one of the favorite tales of English literature. Their pages still remain a miracle, as fresh a wonder today as on the day

when they were written. It cultivates amusement to think of the tortuous, tangled, introspective physchological novels that are being published these days, only to be forgotten within a few hours, while Carroll's simple works march on in triumph to eternity.

The art of ARTHUR SCHNITZLER, the Viennese dramatist and novelist, dead on October 21st last, is a type of art which has no permanent significance. Its character took color and interest from certain aspects of the age of which it was the product, and with the passing of this age, the art will pass as well. What gave Schnitzler his fame and popularity was his sophistication, which is a polite word for degeneracy. A sophisticated—that is, a degenerate—society, shot to pieces morally as well as physically by the War, gave him rapturous acclaim, for in him it saw a reflection and therefore a vindication of itself. This is not to say that Schnitzler was not an accomplished and conscientious artist. As a writer he was both—as conscientious as Flambert, as accomplished as Pater. His style was impeccable, his sense of design sure and firm, his mastery of form consummate. But his interest was in the decaying elements of the human fabric, and he wrote for men and women who had lost faith not only in their world but in life itself. These men and women, let it be remembered for our reassurance, are not numerous even in this post-war period. They are noisy and conspicuous, but only because they are the froth upon the surface rather than the deeps below. If Schnitzler has flourished in this age, so also have Romain Rolland, Knut Hamsun, Johan Boyer, Sigrid Undset, John Galsworthy, H. G. Wells, and Willa Cather. Generalizations, in other words, are dangerous. In art, as in life, extremes meet, and good and bad are battling ever for supremacy.

Can Religion Be Organized on the Community Instead of the Ecclesiastical Basis?

Nobody knows. It has never been seriously, intelligently tried. I believe it is going to be tried, and tried until its success will be demonstrated.

This is not a mere guess. It is faith based upon apprehension of certain necessities. We are in for democracy. Democracy's machinery is incidental. Some of today's accepted machinery is breaking down. Fascists and Bolshevists believe the thing itself is doomed along with its broken-down devices. I think they have another guess coming. Whatever Mussolini and Stalin may do for Italy and Russia they do not appear to be inspired leaders for the American commonwealth. It seems clear that we must make democracy work.

Compulsion is not, however, the final appeal. Rather, intelligent enthusiasm for the project is the word. Analysis of any situation where democracy has shown incompetence seems to me so palpably to reveal correctible defects in the social mechanism employed that despair of the democratic principle becomes sheer muddling and folly. Intelligence and conscience will bring democracy through. Without these what hope can any program offer?

We have not the religion of democracy in the United States. We never have had. The ecclesiastical system is hopeless from the democratic point of view. Protestantism has resisted some of the arbitrary devices of the Roman system, but it is essentially ecclesiastical. It is often more subtly undemocratic than is Romanism. This very subtlety may make it more the foe of democracy. A discriminating observer has remarked that Romanism is autocratic in theory but democratic in practice, while Protestantism is democratic in theory but autocratic in practice. Whether this is a just distinction may be moot, but either and both are unfit instruments for the expression of democracy practical and pure.

No one can now say how far this defection of our standard religious institutions from democracy's essential principles and practice may account for the lamented break-down of democracy. The historian of the long future will probably assign a much larger weight of guilt to our current religious organization than any of us now suspects. The defection is inherent. Reform, revival, reconstruction will not meet the issue. Only the abandonment of the ecclesiastical method and its institutions will cure the current ills of organized religion.

Positively, then, what will the community organization of religion involve? What will it do, and how will it take hold?

Its institutional expression will be the community. Each and all worthy functional institutions and agencies will be its habitat. It will utilize them all impartially. It will avoid one of the elemental weaknesses of the ecclesiastical system by resolutely refusing to build or to recognize a church or any single agency as more an embodiment of religion than any other institution needed in the common service. Thus no question is raised as to a "substitute" for the church. The church as now existing will not survive nor will there be anything to take its place. Or else, it may be said that all worthy institutions of society will take its place. Conceivably certain existing churches may survive by functionalizing. That is, they may take over certain needful functions of the community, when

they will be judged as to their worthiness purely by their efficiency in discharging those functions. In that case, however, they will cease to be churches, and will become specialized service agencies, on a par with other service agencies, and claiming or being accorded no divine sanctions which the others do not have.

The leadership of the community religious organization will be quite as different from the conventional ministry of today as will be its institutional expression different from our conventional churches. It might almost be said that the new type of leader will be all which the minister is not and he will not be all which the minister of today is.

He will not preach. Preaching, certainly good preaching, is a divisive force. This leader will be a harmonizer of differences; not a creator of them. Nobody can assume the oracular role of the preacher and still function efficiently as a community organizer. Preaching, the community doubtless will continue to demand, but it will demand the best, to be had only from a relatively few specialists over the radio or called in from the outside in rotation.

This new community religious leader will not conduct public worship nor attempt to discharge other priestly offices. To confuse these duties with his normal functions would be fatal. The two types of function will not mix. In so far as the community demands public worship and other priestly services they must, of course, be provided, but nobody can now accurately estimate this demand. Without the labored and artificial stimulus of the ecclesiastical system it may be ventured that the demand for these services would be confined to certain older people in whom stereotyped, more or less unthoughtful habits persist. In the natural order, even this demand will disappear. The esthetic values in current programs of worship, which will be worthy to survive after priestly incantations have been eliminated, can be preserved and developed under community auspices far more effectively than ecclesiastical. The various types of artists who must supply the materials and guide the development of the worship function can work with greater freedom and will put more initiative and genius into their services when acting as leaders of their community than when employed as underlings of a restricting ecclesiastical system.

This community religious leader will not base his arguments and appeals on ancient scriptures nor upon an ethical code, formulated and sealed independently of the social experience of the community immediately concerned. For this leader ever to take the position that a projected social program must be accepted because a revelation or a divinely ordained code demands its acceptance would be fatal.

Finally, it is a truism that he will not sponsor nor become identified with a sect or with any organization which sets one group of citizens in permanent alignment against other groups, or which recognizes a permanent institutional rival in the community.

Yet these duties, disallowed for the community religious leader, are the meat and drink of the ecclesiastical minister of religion. They produce the atmosphere in which he lives and moves and has his being. It would profane the office of the community religious leader to have part in any of these functions. A divergence as wide as this requires that we consider the community religious ministry as an entirely new order of leadership.

He will, then, be organizer, investigator, interpreter, inspirer in the direction of any unmet common need on which the higher life of the people depends. He will display unfailing patience, alertness and ingenuity in devising ways and means in the social organization by which felt needs of the community may be met. His field of activity and his objectives will be controlled by none of the taboos and restricting tradition which ecclesiastical conformities now throw about the minister of religion.

Of course, he will not embody in himself all of the skills which he enlists in the expression of religion. Far from it. His mission is to be servant of servants. His business is to see that all who are capable of any kind of service to the community shall get a chance to function religiously.

The character of his training no one is yet able to prescribe. Considering the unique character of every community which is bent upon living its own life sincerely and exuberantly, it will be impossible to prescribe a stereotyped course of training. The one thing now clear is that our theological seminaries and training schools for ministers cannot qualify. The training which they provide would be a positive disqualification for the ministry desiderated. At first and perhaps also to the last, the training required for this "ministry" will be a sound general education, with special emphasis upon sociology, economics, social engineering and related disciplines, and then actual experience in grappling with practical community problems.

Where will this community organization of religion be applied? Not in the cities. Our larger cities are not in any strict sense communities. They are rather masses of population in which a crass and crabbed individualism quite generally prevails. Their politics are a commentary on their community-less-ness. It will be a long time before their sick religion is restored to health. There are interesting and significant religious experiments being conducted in the cities. Preaching survives there as nowhere else and offers promise of both substance and method for the future. But community religion will not and cannot express itself in the cities until they become communities.

Which is a large order and calls for discussion as a problem in and of itself.

Nor will the community organization of religion flourish in the open country among purely agricultural populations. In no strict sense are they communities. The stubborn individualism of the American farmer is notorious. Furthermore, the economic life of these regions is unbalanced. The complete absorption of all in the one process of production among the one group of commodities permits no balanced view of life and of social obligation. The idyllic religious conditions which are alleged to exist among certain rural populations are so rated largely from the ecclesiastical point of view. Primitive social conditions and sluggish intellectual life permit the placid conformities which are the joy of the ecclesiastic. A community program of religion is applicable only where there is a real community or the makings of one. Given these makings religion will be the most potent force in insuring the product.

Between these two extremes, the congested, inchoate cities on the one side, and the meager social life of the open country on the other, there lie the many and varied American communities, the most typical being towns of 2,500 to 25,000. Here ecclesiasticism has done its worst and has broken down most completely. That is at least a safe guess. As a matter of fact we have little accurate information about social conditions in these communities. This is the most neglected zone in our society, sociologically speaking.

But enough is known to lead us to believe that in communities of this size the first essays in community religious organization will be made. Some day one and another will get the vision and will dare to follow it. The funds and other resources, spiritual and material, which are now divided in the languid support of two, five, twelve pitiful churches will be combined in a comprehensive community program under a leadership such as has been described. The rest will eventually follow. There will be protracted and varied experimentation. Each community will develop its own initiative and vision, and will refuse to clap down upon its own unique conditions methods which may have proved successful elsewhere under different conditions. Once the start is made there need be no limit to the sweep and vitality of the movement.

Leaders in this movement will gain much enlightenment from analogies in the development of the commission and city-manager type of municipal government. Already there is material for a discussion of probable parallelisms for which the space is lacking here. Progress may reasonably be much more rapid in the community organization of religion, once the movement is started, than it has been since the fall of 1900 when the first break was made in taking municipal government out of the control of self-seeking and muddling professional politicians. One must believe that the only reason this approach to religious organization has not been made is because lay leaders in our American communities have not discovered it. They will move rapidly once they get started. Each daring community will be a challenge and an inspiration to the others. The only sort of rivalry which is worthy in religion will come into play, competition in well-doing when each achievement benefits not only its achievers but all others who would follow in their luminous train.

Thoughtful students of present religious conditions will cherish no illusions. The tenacity of the ecclesiastical system would be incredible if it were not so real. But the lack of enthusiasm for it in any but the most prejudiced, and the general conviction that it has been weighed and found wanting, are sure harbingers of its doom. Endowments and apparently secure entrenchment in social traditions and prejudices cannot finally avail.

Still, nobody *knows*. My assertions have been largely prediction. Like all prophecy its truth can be demonstrated only in the fulfilment. But will not the thoughtful reader agree that this is not mere guessing but is prediction inspired by the steady trend of events?

JOSEPH ERNEST MCAFEE.

Jottings

How handy for these visiting premiers—MacDonald, Laval—are their charming daughters. We can hardly imagine any diplomacy being successful, if there were not these fair maids to dazzle the newspaper reporters and bewitch the public. But we wonder—are the reporters dazzled and the public bewitched, or is it all just a game we agree to play?

We shall have to re-elect President Hoover next year, if only to give him opportunity to return the calls of all the potentates who have visited him at the White House.

It is "woman, lovely woman" who will save us! The Empress Eugenie fad has restored the hat industry. The Royal Worcester Corset Company reports a better fall business this year than last year. The petticoat factories, the bustle factories, the hoop-skirt factories, will undoubtedly soon be open day and night. "O woman" . . .

> Variable as the shade
> By the light quiv'ring aspen made,

You are certainly good for trade!

Local anaesthesia is taking the place of general anaesthesia. Now hypnotism is being offered as a substitute for all anaesthesia. Great is progress! We will soon be back in the days before the discovery of chloroform and ether.

It is reliably reported that Mahatma Gandhi, prior to his interview with Charlie Chaplin, had never heard of the great screen star. But Chaplin had heard of Gandhi! The saint, even in our time, is the most universal of men.

"Roosevelt to Begin Budget Balancing"—New York *Times* headline.

Everybody's doing it! Or at least every nation is doing it. But how many private individuals these days can do it?

J. H. H.

An Office of Commemoration for the Dead Who Died in the Great War, and of the War Resisters' Pledge of Brotherhood to All Mankind

(The people being gathered about him beside International House, the Minister, standing on the steps, shall raise his hand and say:)

In the Name of God, Amen.

Citizens of these United States, and men and women of the lands beyond the seas, we gather beside International House, on the Eve of the anniversary of Armistice Day, to take part in a two-fold service,—a service of commemoration for the dead who died in the Great War, and of high consecration to the peace of the world. This house by which we stand is dedicated to peace and amity. Graven upon its portals are words signalizing the hope and faith that this house may truly stand as a meeting-place for true and honest hearts, regardless of barriers of race and nation,—"That Brotherhood May Prevail."

Wherefore here most fittingly, in the course of our service, we shall call upon the War Resisters to take again upon their lips the solemn pledge of brotherhood to all mankind.

And that we may the better realize the high solemnity of this hour, on Armistice Eve, I ask you to cast aside your several differences, and join with me in your hearts in prayer to the Father of all.

(Then the Minister, standing, shall pray:)

Oh, God, who hast made of one blood all nations of men, we beseech thee to have pity upon all mankind. Forgive us, oh God, our great forgetfulness. Forgive us for the long, vast sin,—the sin of War. Strike, in this solemn hour, the scales from all eyes, that they may see war as it is, the very desecration of thy faith in us thy children, the very desecration of our faith in thee, our strength. In the name of thine ancient prophets, in the name of him who lived to preach peace to them that are far off and to them that are nigh. Amen.

(Then the Minister shall say:)

Twelve years ago this very night, millions were engaged in the deadliness of conflict. They fought at the behest of governments. Governments told them it was the last war. Then came the Armistice. And maimed and broken men, thousands of whom had believed they were fighting the war to end war, at last saw peace. But never truly peace. Never to this day. For at the best it is but a precarious peace, armed to the very hilt. Everywhere men are asking themselves for what have they struggled.

Yet even in the midst of the Great War—and it is this which I urge you to consider—they heard, behind the alarms of battle, echoes of men who refused to fight,—"Conscientious Objectors" as they were called, in England, Germany, France, the United States,—War Resisters, because they believed war is the wrong way of settlement, a way foolish, fallacious, utterly wicked,—Conscientious Objectors, because, for conscience's sake, like great men of old, they refused to fight.

Vilified by the press, sometimes hated and scorned as cowards by the majority of their fellow-countrymen, we declare that these men too were soldiers,—soldiers in the "liberation-war of humanity."

And since the signing of the Armistice, many soldiers who fought on the fields of Flanders have come to recognize the kindred courage of these others, and in some instances to join forces with them. Tortured some of them were, some shot. And tonight, as we commemorate the soldiers who died, as they believed, to end war, let us commemorate also these others who likewise suffered. They suffered in loneliness, mocked often by those they loved best, misunderstood by the countries which had given them birth, and which they truly venerated. Tonight, then, let us remember them together.

Will you, then, for a moment, with bent, uncovered heads, remember these two groups together,—the soldier dead, and the other soldiers in the liberation-war of humanity?

(And the people, with bared heads, shall say:)

We will remember them.

(And after a moment of silence, during which the cornet shall sound taps, the Minister shall turn and say:)

Of late, even in high places, one sign of hope has arisen upon the war-weary world, one harbinger of life and peace. It seems to some of us to say the very thing that we, who are called dreamers, have willed in our highest vision,—the Briand-Kellogg Pact,—the Peace Pact of millions.

And to read the stirring words of its first Article, I am going to call upon a man from that great people, chosen of old,—Rabbi Sidney Goldstein of the Free Synagogue. I call upon Rabbi Goldstein to read it because in his service to Peace, in this twentieth century, he follows the noble tradition of his Hebrew forebears.

(Then Rabbi Goldstein shall say:)

Tonight, like a greater of old, I am told to point the way to a Promised Land. Oh, my people, young men and women of Hebrew blood, born of the ancient faith, the faith of Abraham and Isaac and of Jacob, of Moses who led his people out of the house of bondage, I call upon you to throw off the yoke of war!

I call upon you, men and women of the Melting Pot, to walk forth out of the house of bondage!

"Where there is no vision, the people perish!" cried our mighty prophet. And another, "Beat your swords into ploughshares, and your spears into pruning-hooks!" Verily Isaiah saw the vision. And today in the drafting of the Treaty, statesmen have written that vision down into the law of nations.

War, the arch-enemy of mankind, war the arch-criminal, stands outlawed before the people. War, the sum-total of human misery, stands condemned at the judgment-bar of nations.

You have just heard a Christian Minister ask me, a Jew, to point the way with him to the Promised Land of Brotherhood. Vision came first. Then Law, spurred on by science and economic necessity.

And now, before I read Article I of the Treaty, I shall ask certain young men and women to come forward. They come from far lands. Some of them are living now beneath the common roof of International House, learning with us, we pray, to build the Inter-Nation, to learn the larger loyalties which, in the long mystery of Evolution, our planet shall at last attain.

(Then shall come forward, with appropriate music, and range themselves at Rabbi Goldstein's feet, a group of young Nationals, carrying their respective flags. And as they come, Rabbi Goldstein, addressing the larger group, shall continue:)

And I urge upon all of you others now present to try to envisage in your hearts and minds the lands from which these young men and women come. Envisage also the other lands signatory to the Pact. Summon in your imagination the millions of men, women and children to whom, in future years,—perhaps sooner than we know—the honest faith of this great outlawry of war shall mean death or life.

And now I will read to you Article I of the Multilateral Treaty:

"The High Contracting Parties"—you remember the signatories, Japan, Belgium, France, Italy, Czecho-Slovakia, Germany, Great Britain, the United States,—

The High Contracting parties solemnly declare that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.

And other nations too are pressing forward to outlaw war,—China, Russia, Sweden, Greece, Austria, Turkey, Spain, Albania, Mexico, and many, many more besides,—races and tribes and kindreds.

And now I call first upon you, citizens of the United States here present: Do you solemnly renounce and outlaw war, in the words of this new charter of the people?

(And the Americans present shall answer, resonantly:)

We do renounce.

(Then, turning to the Nationals, the speaker shall ask:)

And do you likewise renounce and outlaw war?

(And the Nationals, raising their flags, shall also answer:)

We do renounce.

(Then, as the Nationals quietly return to their places, the Minister shall say:)

We have just heard Rabbi Goldstein's eloquent challenge to the nations. But despite the fact of the Treaty, and the hope it holds forth, hypocrisy and casuistry are not dead. Fear stalks the earth. Each country wants every other to disarm first.

Now for myself I covet this mighty privilege for the United States. And I rejoice that a Bill, providing complete, immediate disarmament has been introduced into the Senate by Senator Lynn J. Frazier of North Dakota. "Have we not patriotism, then?" some will ask. And we reply that this is the true patriotism, the new way upon which our nation must go forward. There is on this new way no profit for our armament-makers, our poison-gas manufacturers. But unless we do go forward, then in face of the deadly development of modern science, the race itself will perish.

And now, proceeding to the service of dedication of youth, I will call upon the Rev. Albert Parker Fitch, of Park Avenue Presbyterian Church.

(And the Minister, the Rev. Dr. Fitch, shall say:)

Not waiting for parliaments and kings the people of the world are pledging themselves to resist war. In their own persons, in forty countries, young men are making good the high words of the Paris Pact. They are signing pledges never to take up arms against their brother man. They are refusing compulsory military service. As we stand here this night, young idealists behind prison bars in Europe are straining to catch beams of the new light. Yes, surely, they themselves, the War Resisters of the world, are lighting the new light of human brotherhood.

It is to honor them, to catch flame from their fire, that we are met tonight. For we too are dreaming this dream of a warless world. Here in our midst stand young men and women. From every corner of the globe this new passion for brotherhood leaps to life, a holy fire.

And I now call upon those who symbolize by their own repudiation of war, this new beacon to mankind, to come forward.

(At these words, four young men, bearing lighted torches, which symbolize the new spirit which has arisen in the four quarters of the globe, shall approach the Minister. As they reach the steps of International House, he shall continue:)

Do you, speaking for the North, bring me the torch of liberty from war, the War Resister's torch?

(And the young man, handing the Minister the torch, shall say:)

I do.

(Then the Minister:)

Do you, speaking for the South, bring me the torch of liberty from war, the War Resister's torch?

(And the young man:)

I do.

(Then the Minister:)

Do you, speaking for the East, bring me the torch of liberty from war, the Resister's torch?

(And the young man:)

I do.

(Then the Minister:)

Do you, speaking for the West, bring me the torch of liberty from war, the War Resister's torch?

(And the young man:)

I do.

(Then the Minister shall gather the four torches into his hands, making of them one flaming and impressive torch. And holding it aloft shall say:)

In my hands I hold aloft this flaming torch. From North, from South, from East, from West, ran the

living fire that lighted it, kindled from the hearts of youth. It is ours to hold it high before a war-ridden world.

And now I call upon you here present, who have done with war, to come forward. Young men and women enlisted in the new, high adventure, I bid you come!

(At these words, the young War Resisters shall come forward, to appropriate music, and group themselves at the Minister's feet. Then, the Minister with the four torches held as one in his hands, shall say:)

And now, in the sacred name of brotherhood, beneath this International House, I bid you reaffirm your pledge to the future. Tonight, on Armistice Eve, in the name of those who died in the hope that war might cease, in the name of the War Resisters the world over, I ask you:

Do you here affirm it to be your purpose neither to take part in, nor to sanction any war, international or civil?

(And the young men and women shall say:)

We do so affirm.

(Then the Minister shall say:)

Will you then, in token of your solemn covenant, mount these steps, and place your right hand upon this torch?

(Then the War Resisters shall respond:)

We will.

(Then, as he directs, each of the group about him shall in turn step up beside the Minister on the steps of International House, and place his or her hand upon the torch. Then, as the War Resisters remain grouped beside him on the steps, the Minister shall say:)

Let us pray.

Almighty God, of whom the whole family in heaven and earth is named, take into thy mighty keeping these young soldiers of the new way. Make them faithful and true. Give them of thine own strength, of thine own courage. Grant that through all the perils and dangers, the changes and chances of this mortal life, they may hear thy voice, feel thine hand within their own. And teach us all, we urgently beg and beseech thee, to build to thine honor and glory a warless world. Amen.

(Then, turning to the leader of the War Resisters' group, the Minister shall hand him the torch and say:)

And now, to commemorate this your solemn dedication to humanity, I bid you present this torch to International House, the home of youth of all nations, to the end "That Brotherhood May Prevail."

(And as the War Resisters' group pass, behind their leader, bearing the torch, through the doors of International House, the Minister shall turn and raising his hand shall say:)

The Lord bless thee and keep thee. The Lord make his face to shine upon thee. The Lord lift up the light of his countenance upon and give thee peace. This night and forevermore. Amen.

—Tracy D. Mygatt and
—Frances Witherspoon.

The Statesmanship of Brotherhood

Whether our civilization is simply ailing or actually failing is a matter about which we are hardly likely to be in agreement, but none of us can well get farther from the truth than the statesmen and economists who are trying to guess what is the matter with the world and how soon it will regain its previous degree of material comfort. How little real understanding of the matter exists is shown by the utter failure of all guesses to fit the course of events which follows them. We have been told so often, and for so long, that joyous prosperity is hovering above us just ready to descend like a beneficent spirit to enrich the race that the prediction long ago passed from the realm of sober prophecy to the limbo of ancient jokes.

But there is no lack of humor in the reasons still being advanced for the immediate improvement of conditions. Press dispatches one day read as follows:

> Hope that the end of the economic depression is at last in sight was held by Washington officials tonight as they viewed developments of the last two days, which included a huge over-subscription of the Government bond issue. Nearly eight times the required eight hundred million dollars is offered—a new record for the United States treasury.

The fact that it was possible to get eight times what was needed at only a fraction above 3 per cent interest was cited as another reason for rejoicing! To realize how far all this is from even touching the problem to be solved it is only necessary to remember that while money is so plentiful that billions of dollars are idle and are eagerly seeking investment at any return, tens of thousands of people are frantically seeking employment at any price and occasionally a whole community is found to be literally starving. Recently a Pittsburgh paper published the story of the head of a relief fund who reported finding a community of some 300 miners whose principal and almost sole diet was dandelions gathered from the hills. Reference was made to several mothers in the village who were nursing infants. From Cleveland comes the report that 800 unemployed men slept nightly on the ground during the winter months under the approach to one of the city's bridges; and these are merely illustrations of what is occurring all over the country.

Every conceivable reason, except one, has been given as the cause of this major economic depression. The era of mad stock market gambling did it, says one. Nonsense, retorts another, it is the tariff. You are both crazy, says a third; it is the gigantic mergers that overshadow anything of the kind the world has ever seen. And so it goes among the disputants who catalog every possibility from chain stores to sinister manipulation of the currency and discover *every possible cause, but one.* That one everybody knows—but avoids. It is *the inequitable distribution of the wealth which the race creates.*

As a matter of course the stock market was a factor contributing to our troubles. The essential result of that frantic scramble to get something for nothing was to transfer a huge amount of money from the pockets of the many to the bank accounts of the few. It is also true that the ridiculous tariff played its part, as all sorts of maleficent limitations do in human affairs. The mergers, truly enough, have caused the dismissal of a multitude of clerks to swell the ranks of the idle and destroyed their purchasing power, but if the mergers make it possible for the world's work to be done with less labor than previously, they are,

like mechanical inventions, to be counted an assets instead of a liability in civilization's ledger.

There are many other things, including the destruction of great material wealth during the World War, that are important factors, but none of them can truly be classed as more than incidental items in the main issue. Recurrent periods of depression are really civilization's growing pains. They might be called evolution's earthquakes. They are the shocks caused by sudden readjustments when the moral progress of the race has not kept pace with material development in the economic world. The reaction is sure to be painful.

The goal toward which evolution is clearly working is human freedom and universal culture but it is a long road which the race travels. Yet a backward glance shows that we are moving rapidly. The Feudal Age is but a very few centuries behind us. Then the masses of the people were mentally benighted and physically enslaved. In England as well as on the continent the workers belonged to the land and were bought and sold with the estates on which they were born and died. Even after some degree of freedom was achieved there were severe penalties to prevent a workman going from one county to another; and penalties meant something in those days—for example, branding on the forehead with a hot iron. Wages were a few cents a day and the hours were from dawn to dark. As inventions came the work day was shortened and wages were increased. There was, and apparently there is, no other way in which the total of wealth creation by the race can be distributed with sufficient equity to prevent the mechanism of civilization breaking down.

Notwithstanding the fact that the shortening of hours and raising of wages has not been swift enough to enable the economical machinery to function smoothly and avoid the occasional clogging that we call "business depression" we have nevertheless made great progress. Only about a half century ago the twelve hour workday was common. Forty years ago the ten hour workday was almost universal in the United States. It then seemed as strange to speak of the eight hour day as it does now to mention a possible six hour day. The German-American printing trades were the envy of the workingmen's world when they succeeded in establishing the eight hour day in the latter part of the 19th century. In fact, it is but a few years since the twelve hour day was abandoned by the steel mills. At present the eight hour day is almost universal in this country while wages have increased far more rapidly than hours have diminished.

But in that evolutionary development which has changed the average human being from an ignorant serf tied to the land on which he was born to an educated citizen participating in national government, the shortening day and lengthening wage process has not been swift enough to keep pace with mechanical development. It is constantly increasing invention that upsets the applecart. The boom of machinery that will soon be doing nearly all of the world's work is creating wealth so rapidly that unless we hasten the shortening of hours and the increasing of compensation half of the race will be idle and starving.

Look where you will and you see invention displacing workers—cafeterias that displace waiters; one-man cars in street transportation; the airbrake that has displaced thousands of trainmen; giant locomotives that now haul a train a mile long; a cigarette machine that sends thousands of girls looking for a job; bookkeeping machines, computing scales, the films' music that drives musicians from every picture theater in the nation, and so on through an endless list. Ditto in agricultural production. A few years ago one man and two horses cultivated one row of corn at walking speed. Now one man and a machine cultivate four rows at twice the speed, doing the work of eight men and sixteen horses. On the farm machines now milk the cows and shear the sheep; another machine now cuts the wheat, threshes the grain, puts it in sacks, sews up the seam and drops the bags in bunches for a truck to gather up and whirl to market at a mere fraction of the cost of horse-and-wagon methods. That is why wheat is cheaper than ever before and all the legislation that can be enacted will not bring back the high prices.

What, then, will result as we gradually approach that real machine age, when one-half the race, two-thirds, nine-tenths, have been displaced from occupations by which alone they can live?

Of course, we shall recover, sooner or later, from the present depression. But unless the captains of industry put their clever minds to the task of devising means by which the brain and hand workers of every kind and degree can *buy back what they produce as they produce it* there will be no escape from these painful periods of readjustment which must necessarily grow more pronounced as evolution advances.

More than anything else we need in material affairs the statesmanship which sees things from the viewpoint of Brotherhood; that understands that the human race is a unity; that there can never be any real and permanent prosperity for a few only; that the race as a whole must rise or sink together, and that seeing to it that the less able masses of mankind get exact economical justice is, both spiritually and materially, the most profitable business in the world.

L. W. Rogers.

Beyond Armistice

There is no armistice in this wide war
With war. Peace is itself defiled
With boast of battle, and with pride of arms.
The children's eyes are dazzled to deceit
With heroisms we should rather mourn
In sackcloth and in ashes. This parade
Of flag, and uniform, and martial pose,
What is it but to cover up the lies
That bogged the world in murder yesterday?
Such horrid murder, on such senseless scale
As earth might well have vomited mankind!
Now would we cover up the muck with flowers
Against the day when pride and greed again
Shall trick our children's feet to worse morass,
Depths yet more desperate, and hell so far
Beyond the orbit of Hope's utmost star
Fate shall *finis* on the place of man
Nor trouble the worn ages with him more.
No armistice! no armistice! with this,
The foulest falsehood of the black abyss.

Robert Whitaker.

The Washington Bicentenary and the Disarmament Conference

By striking and eloquent conjunction, the World Disarmament conference meets at Geneva in the very year, and indeed in the very month, when the United States and the united world will observe the bicentenary of the birth of Washington. We do not always remember how great he was as a prophet of peace, a worker for peace, and a hater of war. "My first wish," he said, "is to see war, the plague of mankind, banished from the earth," and with Franklin and Jefferson he aspired to see our new nation a leader in the inauguration of a new era alike of peace and freedom for mankind. He dreaded great military establishments, which he viewed as always hostile to liberty and especially to republican liberty. His conception of a "respectable defensive posture" for our new republic is shown by the fact that the expenditure which he sanctioned for such provision for national defense during the eight years of his administration was $8,000,000. It is a startling fact that, while our area has become five times as great as it was then, and our population thirty times as great, our annual expenditure for national defense is over eight hundred times as great,—with our danger from any attack vastly less now than then. Mr. Hughes is quite correct in saying that "in no other power and no possible combination of powers lies any menace to our security." For the United States to maintain its present navy and its present military budget is more than gratuitous folly; in view of the fact that it contributes signally to forcing other and poorer nations to ratios of armaments utterly contradictory to the new international situation, it is nothing less than a crime against mankind.

The Washington bicentenary strikes the hour for putting our clear and imperative international duty into action. No other commemoration could be so beneficent, so timely, so fitting, so true to the hearts of his countrymen. But if this is true, then his countrymen through all that expresses their hearts, through all the great agencies of public opinion, of intelligence and conscience, the churches, the schools and colleges, the enlightened and influential press, must speak to their government at Washington in mighty volume, and must do it now; that our delegates may go to Geneva inspired and fortified by a public consecration and a command worthy of Washington, of the Republic which he founded, and of his aspirations for the republic and for mankind.

Franklin and Jefferson were yet more outspoken than Washington in their impeachment of the war system and the great armaments with their burden of taxation and constant menace to peace. Their pioneering work for the "freedom of the seas" will especially be recalled. Could they be present at Geneva on Washington's birthday, and "budgetary limitation" chance to be on the day's agenda, their drastic proposals would astound the conference.

Our clear vocation at Geneva is pious remembrance of our origins and dedication and action accordingly.

It is a time for every patriotic American inspired anew by the sacred memories of the Father of his country and by recurrence to his solemn admonitions to ask himself whether in this critical period, following the World War, we have kept the faith. Wisely or not, the country took the risks of war. Has it with equal faithfulness or force taken with its sister nations the risks of peace? The pervasive feeling in Europe undeniably is that it has not; and to the world's Peace Party our failure, alone among the great civilized powers, to take our regular and responsible place in the organized family of nations has appeared as the chief hindrance to international advance. The failure has been the more lamentable and surprising since our own president, Woodrow Wilson, was the real author of the League of Nations, and our most revered international leader, Elihu Root, the most influential member of the international commission which organized the World Court. The three great Republican leaders, Mr. Root, Mr. Taft and Mr. Hughes, had heartily cooperated with Mr. Wilson in framing the Covenant of the League of Nations; and all acted in harmony with the prophetic declaration of Mr. Roosevelt in his Nobel address at Christiania shortly before the war, that peace could be secured only by the cooperative organization of the nations, with an international Parliament and an international Court. This precisely anticipated President Wilson's program. It also revived and repeated the continuous demand of the great American peace leaders almost from the time of the founding of our American peace societies, the first peace societies in the world, early in the last century. The iteration and reiteration of this constructive program—international federation with a World Congress and a World Court—at the great Peace Congresses in Europe from 1848 on, won for it the common designation of "The American Plan." Yet by the irony of fate, and the perversity of partisan politics, in the Senate in 1919, it came about that, while the rest of the world adopted "The American Plan," the United States itself has so far kept aloof from it. This will not long continue. We must always remember that Mr. Wilson had the strong majority of the Senate with him; although not quite the required two-thirds. The repeated declarations of President Hoover this summer would have gratified Washington's heart,—the President's denunciation of the world's burdensome and menacing armaments, his heartening steps toward international cooperation, his latest condemnation of any loans that might be applied to war purposes or war preparations. This helps to bring the nation back to the spirit of Washington and Jefferson and Franklin; and the strengthening of that spirit, the rapid and decisive supplanting of the methods of war by the methods of reason in our international life, will be the worthiest way in which we can commemorate our Washington Bicentenary. For these dozen years we have been out of step with our history and high traditions, our bold claims and the world's just expectations, the pledges of our profits and the principles of our founders. The propitious Washington remembrance strikes the hour for us to swing back into line.

EDWIN D. MEAD.

The Study Table

New Books

Oceanography is a new science. Scarcely sixty years have passed since the expedition of the "Challenger" laid its foundations; today it is fully recognized and its problems are attracting ever greater attention. Oceanographic Institutions have been established with elaborate equipments for investigation and competent staffs of specialists. Among them our Scripps Institution at La Jolla has a creditable position. The book before us[1] has been prepared by Henry R. Bigelow, of the Museum of Comparative Zoology, Harvard University, at the request of the National Academy of Sciences. Its purpose is to set forth the scope, problems and economic importance of Oceanography, with a view to adequate advance. If problems are to be adequately dealt with, they must be clearly stated. In this field international cooperation is absolutely necessary. It is this fact, among others, that gives to the subject separateness and character as a science. No advance can be made unless there is combined attack from all sides. Its materials can only be secured by simultaneous, well-organized, cooperative, governmental activities. Oceanography, we are told, includes three phases—geological, physical-chemical, biological. In a recent book-notice we called attention to the fatal case of dividing fields and subjects into *three* sections. Nowhere do we find the tendency better exemplified than in Bigelow. Would that he had been willing here to separate the physical and chemical, if only for the sake of not succumbing to this toxonomic disease! However, let us admit the three and notice that there is justice in separating them as they apply to the ocean, as distinct from the land, and then in writing them into an actually differentiated and definite science of Oceanography. The discoveries within the oceanographic field, by the way, throw a flood of light upon many terrestrial problems that have been dark. Our author takes up each of the three divisions in detail and in each we again have the fatal sub-division into threes. Thus, submarine geology is considered under submarine topography, sedimentation, and submarine dynamics; temperature and salinity, circulation, and penetration of solar energy into the sea form his divisions under physical-chemical; and organic zoology, and botany, marine physiology, and marine bacteriology, come under the Life of the Sea. These chapters are all of great interest and the author clearly states the things that are under investigation, the problems that are to be solved and their significance and bearing. An important chapter follows upon the economic value of oceanographic investigations, upon matters such as fisheries, navigation, harbors, cables, weather, etc. A final, brief chapter emphasizes the distinct, separate, unity of sea studies. The geology, physics, chemistry and biology are not, cannot be, considered independently when they relate to the sea. They inevitably interlock and must be dealt with as a unity. Herein is the warrant for the use of a specific term and the study of a specific field, Oceanography.

"The History of the Maya from the Earliest Times to the Present Day"[2] is the combined work of two well-known and competent investigators. Thomas Gann, representing the British Museum, is the author of five books, which have dealt with his explorations, year by year, and have done much to make the fascinating Central American field known to the public. Mr. Thompson has done less of popular writing but as one of the curators of the Field Museum, has written an excellent museum handbook of Mayan culture. The book which they here combine forces to produce is a useful introduction to its field. We hardly see *why* they have made a joint work. Both were fully competent to produce an independent book and the division of the work between them shows no evidence of specialization to warrant it. On theoretical matters they are not always in agreement. Thus, in the matter of the correlation of Mayan dates with our own they differ—Gann favoring Spinden's correlation, while Thompson follows the views of Goodman, there being a difference of some 260 years between them. However, in this book, Thompson yields on this point and Spinden's system is applied throughout. The book is much less "a history of the Mayas" than its name suggests. Two chapters out of nine are "history"—one by Dr. Gann on *The History of the Old Empire,* the other by Mr. Thompson on *The History of Yucatan.* The other chapters describe the life and culture of the old Maya and a final chapter sketches the Modern Maya. This last chapter is far from being the least interesting and important. Many of the details of Modern Maya life really continue the life of their famous ancestors and a surprising number of "survivals" throw light upon the teachings of the monuments. Probably the most important part of the book is that dealing with the calendar and the dating system. So far the most significant achievement of Maya studies is the reading of the complicated dates upon the walls, stelae, altar-stones, etc., at the different sites. We know of no other place where this difficult subject is more simply and clearly presented. The book is intended as an introduction and can be recommended to any intelligent reader, even if he has no previous knowledge; at the same time, as an up-to-date presentation of the condition and results of Maya studies, it has value for those who have gone beyond the threshold. It is amply illustrated.

Possibly we approached the book with a little prejudice, due to the emphasis placed by the publishers upon the fact that the author is a newspaper writer. However, we found Ybarra's "Cervantes"[3] easy and interesting reading. He aims to leave a lively picture of the famous author of "Don Quixote," taking pains to tell us that he is writing of the man, not of the book. He states his purpose:

> To show Miguel de Cervantes as contemporaries found him—as one who met war's perils with bravery; who, in enslavement, seemingly beyond redemption, kept his head high and his honor bright; who could ever summon up courage to pit against adversity; who, a prey to the savage cruelty of destiny, could ever marshal poise and dignity and sweetness of temper, remaining ever a man and ever a gentleman.

To do this Ybarra presents the salient incidents in the life of Cervantes. The pictures are well drawn,

1. "Oceanography." Henry R. Bigelow. Boston and New York: 1931. Houghton-Mifflin Co. 16 mo. pp. vii. 263. Price $2.50.

2. "The History of the Maya." Thomas Gann and J. Eric Thompson. New York: 1931. Charles Scribner's Sons. 16 mo. pp. x. 264. Price $2.50.

3. "Cervantes." T. R. Ybarra. New York: 1931. Albert and Charles Boni. 8 vo. pp. iii. 261. Price $3.00.

but one tires somewhat of so constant an effort at "fine writing" There are indeed periods in the life of our hero of which little is known and which are suspected to affect his claims both to manhood and gentility. Ybarra does not omit reference to such periods, but he deals with them gently and with caution. Our author's style is so much the same throughout that any passage will illustrate it. We open, actually at random, to this:

> Miguel de Cervantes, throughout his life, hated the taste of shoe-polish; he was forced, nevertheless, to humble himself. With wry face he joined the army of scribblers and painters who depended for their meals largely upon the favor of monarchs and lesser noble fry.

To add vividness to his story the author makes frequent use of conversation, putting upon the lips of his characters words which they might well have used; sometimes he bases it upon actual passages in Cervantes' writings. The book will no doubt arouse an interest in those who know nothing of Cervantes; it will hardly be of value to those who are already serious students.

When we first noticed the writings of Dr. Diego Carbonell he was rector of the University of the Andes (splendid name) at Merida in western Venezuela. We have followed him in his writings since then to Rio de Janeiro, where he was minister for Venezuela, to Caracas, where he was rector of the National University, and to Brussels, where he is now stationed as representative of his country. He is ever busy—as a man of affairs, as a student, as a scientific investigator. He is a trained physician, a specialist in pathological diagnosis. He has written before upon Bolivar. In his new book, "1830,"[4] written and published during his stay in Belgium, he studies the last year in the life of the "Liberator." It was a year of sorrow and suffering. After a career of brilliant success, after creating a political structure of the boldest, came failure and break-down. *The Great Colombia,* composed of the three states—Colombia, Ecuador, Venezuela — united, crashed. Venezuela separated, Colombia turned against him; he who had been the hero of a continent was driven from power. Bolivar was proscribed by his own people; his property had been confiscated; Venezuela carried her hostility so far as to demand that he be driven from Colombia. In Colombia things were in such uncertainty that his bitterest enemies today, his friends tomorrow, might be in power. Ecuador alone offered him an asylum. The hero was at the port waiting a vessel to carry him to exile. Even there pressure was brought to bear upon him to return to Bogota and try his hand again at government. But he was not only a politically defeated leader. He was a sick man. His body, always frail, was wasting; his clearness of mind and his mighty will were weakened. It is this year that Carbonell follows and in his book he performs a most interesting medical diagnosis. It is a study at once medical and political. It is, of course, in Spanish and its timeliness is in the fact that the centenary of the events had come. That Centenary has called forth a *mass* of writing, in which Carbonell's "1830" is conspicuous.

FREDERICK STARR.

4. "1830." Diego Carbonell. Paris: MCMXXXI. Le Livre Libre. 16 mo. pp. xxix. 239.

On War

How little we have progressed! All our boasts
Are empty vaporings. Scratch the veneer
And underneath—the savage will appear!
In spite of all the smoothly-worded toasts
The leaders pander to the shallow-thinking hosts,
We are the same as in the dawning year
Except our lethal guns displace the spear,
While caves have turned to military posts.

Could we but dedicate to peace the skill
That we have used to fashion things for war,
How closely might we near the perfect plan
Of one who walked in humbleness; whose will,
Attuned to God's, could hush the sea's wild roar,
And still *entreat* for brotherhood of man.

D'NOVA.

Scars*

When you have lived long years inside a cell
You comprehend the change it works in men;
Nor conning flowers in some ray-splashed dell
Will teach you this, nor dreaming in a glen.

They gain an inkling who associate
In some capacity where men immured
Play out their lives. Prison will enervate
All but the best, who smile at pain endured.

But for the legions who transgress the law,
Except these few, immurement's scars are plain,
As though some beast had torn with lusting claw,
Then left its victim to live on in pain.

Revengeful law will never right a wrong,—
But add more converts to the lawless throng!

D'NOVA.

**Written in prison.*

Pro Patria

And would you sing me praise if I should lag
With the dull Atavism whose blood is glued
Upon a map; whose heart hangs in a feud;
Whose hope is narrow mastery; whose brag
Re-echoes "noster" in high walls; whose rude
Fulfillment is an anthem and a rag;
Whose courage armors none but friend and brood;
Whose love is mockery, crying "exclude!"
Whose Commonweal hides in a money-bag?

I tell you this, my friend; I measure not
The man by facial tint or native shore.
I hail the upright soul "Compatriot!"
If white in Queens or brown in Singapore.

It's only clay from clay that bounds confine,
But soul through endless ends to soul may reach;
Like sea and sea—there's no dividing line;
They laugh at names, and each melts into each.

LEGARDE S. DOUGHTY.

Man Power

That man is great of mind who will not bow
To national flags, to princes, queens, or kings,
Who knows that they are only useless things
That fascinate the folk of youthful brow!
Who will not lift an arm in aid of war,
Believing death to any beating heart
May be the sepulchre of seeds of art
Without which progress is a quaking floor!—

Whose country is the world, and doing good
His proved religion, love of man his passion,
And music, books, and work his daily fashion!
Striving for earthly peace and brotherhood,
This man may cause a duke or lord to cower,
Not to his wealth, but godly living power!

MELVILLE KRESS.

The Field

(*Continued from page* 114)

and employees subject to the approval of the State Department of Labor.

Employers who furnish satisfactory proof of their ability to pay benefits equal to those which the reserve fund for their industry pays are permitted to make the payments directly to their employees, and relieved from the duty of contributing to the fund. Those who remain in the fund are encouraged to reduce unemployment among their employees by the possibility of the payment of dividends on the basis of their employment experience.

This proposal in the course of its development through many months of conferences and correspondence has been submitted to a large group of interested citizens for criticism and suggestions. In submitting this draft for wider consideration the American Association for Labor Legislation expresses appreciation of the earnest cooperation of its group of advisers, representative of special knowledge and practical experience in unemployment insurance administration, including among others: Leo Wolman and Sidney Hillman of the Amalgamated Clothing Workers of America; Bryce M. Stewart and Mary Gilson of the Industrial Relations Counselors, Inc.; John R. Commons, University of Wisconsin; Morris E. Leeds of Leeds and Northup Company, Philadelphia; Ernest G. Draper of Hills Brothers Company; George Soule of the Labor Bureau, Inc.; Paul H. Douglas, University of Chicago; Frances Perkins, Industrial Commissioner of New York State; William Mack; Olga Halsey; John A. Fitch; Sir William Beveridge of England; Judge Bernard L. Shientag; Joseph P. Chamberlain of Columbia University.

Additional copies of this proposal may be had by addressing John B. Andrews, Secretary, 131 East 23d Street, New York City.

Draft of an Act for Unemployment Reserve Funds

Section 1. **Short Title.** This act shall be known as the "unemployment reserve law."

Section. 2. **Definitions.** As used in this act:

1. "Department" means the department of labor;

2. "Commissioner" means the commissioner of labor;

3. An "employment", except where the context shows otherwise, means any employment for hire within the state, except:

(a) employment as a farm laborer; or

(b) employment not in the usual course of trade, business or occupation of the employer;

4. "Employee" means any person employed by an employer in an employment subject to this act, a person employed at other than manual labor at a rate of remuneration of fifteen hundred dollars a year, or over;

5. "Employer", except when otherwise expressly stated, means a person, partnership, association, corporation, and the legal representatives of a deceased employer, or the receiver or trustee of a person, partnership, association or corporation including the state and a municipal corporation or other political subdivision thereof, employing six or more employees in a common employment;

6. "Fund" means the unemployment reserve fund established by this act;

7. "Benefit" means the money allowance payable to an employee as provided in this act;

8. "Wages" means the money rate at which the service rendered is recompensed under the contract of hiring in force at the time the employee became unemployed, including the reasonable value of board, rent, housing, lodging or similar advantage received from the employer.

Section 3. **Liability for payment of benefits.** Benefits shall be paid to every unemployed employee by the industry fund to which his last employer belongs, or by his last employer if he has been exempted from the payment of contributions to the fund.

Section 4. **Benefits.** 1. An employee shall be entitled to demand benefits on account of unemployment which continues subsequent to a waiting period of two weeks after notification of unemployment.

2. Benefits shall be payable at a rate as provided herein but not to exceed:

(a) ten dollars a week to an employee of eighteen years or over, or five dollars to an employee under eighteen years; or

(b) sixty per cent of his weekly wages;

whichever is the lower.

3. Benefits shall be paid for a period to be fixed as provided herein but not for more than thirteen weeks in one calendar year, nor in a greater ratio than one week of benefits to four weeks of employment by one or more employers in the state during the two preceding calendar years;

4. Benefits shall be paid to an employee only:

(a) if he has been employed by one or more employers in the state for not less than twenty-six weeks during the two preceding calendar years;

(b) while he is capable and available for employment and unable to obtain employment in his usual employment or in another employment for which he is reasonably fitted. But he shall not be required to accept employment:

(1) in a situation vacant in consequence of a stoppage of work due to a trade dispute;

(2) if the wages, hours, and conditions offered be not those prevailing for similar work in the place of employment or are such as tend to depress wages or working conditions.

5. The duty of paying benefits shall not be shifted by employment for less than six days if such employment is temporary in character.

Section. 5. **When benefits not paid.** An employee shall not be entitled to benefits:

1. if he has lost his employment through misconduct; or

2. if he has left his employment voluntarily without reasonable cause; or

3. if he has left or lost his employment due to a trade dispute in the establishment in which he was employed, so long as such trade dispute continues.

Section 6. **Break in unemployment.** 1. Employment at any work for which provision of benefits is not required, shall suspend the right to benefits. If the employee becomes unemployed after three months or more of such employment, his right to benefits shall recommence upon notification of unemployment and the running of the waiting period. If he becomes unemployed within three months of his acceptance of such employment, his right to benefits shall recommence upon notification of unemployment.

2. If an employee undertakes such employment during the two-weeks waiting period it shall not affect the running of such period if it continues for six days or less.

3. The employee shall inform the employment office at which he has given notification of unemployment, when he begins and leaves such employment.

Section 7. **Notification.** An employee may give notice of his unemployment either in the state employment office for the district in which he resides or in the employment office established under this act by the industry in which he is usually or was last employed.

Section 8. **Proof of right.** The employee shall prove his right to benefits and the continuance of such right in such manner as may be provided by the rules and regulations of the department.

Section 9. **Jurisdiction continuous.** Jurisdiction over benefits shall be continuous. Benefits paid to any individual shall be modified whenever necessary to make the amount correspond to the amount or period fixed by the appropriate industry board.

Section 10. **Method of determining disputed right to benefit.**

1. If the employer, or industry fund liable to pay benefits, upon request by the employee, fail to pay, or to continue to pay, the benefit as provided in this act, the employee may file a claim with the officer in charge of the employment office at which he has given notice of his unemployment. The claim must be filed within one month of default in payment..

2. If such officer believe the claim correct, or as soon as it has been corrected, he shall notify in writing such employer or industry fund, of the claim and that he may contest it by filing, within five working days after receipt of notice, a denial of the claim in such form as the department may provide; and such denial shall operate as an application for a hearing before the officer.

3. If the claim appear to such officer invalid or improperly made, he shall, within three days, notify such employer, or industry fund. He shall also notify the employee of his right to make application for a hearing before the officer which must be made within five working days. Such notifications and applications shall be in such form as the department may provide.

Section 11. **Appeals.** The commissioner shall provide for an appeal from the decision of the officer to an appeal board of three members, appointed by the commissioner. This appeal board

shall contain one employer and one employee, or representative of employees, who shall be resident within the district for which they serve, and one person who is not an employer, an employee or a representative of either.

Section 12. **Questions of law to court.** The commissioner, or an appeal board, may certify questions of law to the (appropriate court).

Section 13. **Agreement to contribution by employees void.** No agreement by an employee to pay any portion of the payment made by his employer for the purpose of providing benefits either through the fund or otherwise, shall be valid and no employer shall make a deduction for such purpose from the wages or salary of any employee. But nothing in this act shall affect the validity of voluntary arrangements whereby employees individually or collectively agree to make contributions for the purpose of securing unemployment benefits in addition to those provided by this act.

Section 14. **Waiver of agreement void.** No agreement by an employee to waive his right to benefits under this act shall be valid.

Section 15. **Assignment.** Benefits due under this act shall not be assigned, released or commuted and shall be exempt from all claims of creditors and from levy, execution and attachment or other remedy for recovery or collection of a debt, which exemption may not be waived.

Section 16. **Administration.** 1. This act shall be administered by the department of labor and the department shall have power to make all rules and regulations and to make all appointments which are necessary for the enforcement of the act.

2. The commissioner shall appoint for two years an employment advisory committee, consisting of an equal number of representatives of employers and employees, to be selected from lists submitted for that purpose by employers and employees, and one person who is neither an employer, an employee nor a representative of either and who shall act as chairman. The committee shall meet on the call of the commissioner and shall assist the commissioner without pay in investigations and the general administration of this act.

Section 17. **Exemption.** 1. The commissioner may exempt from the duty of paying contributions to the fund, an employer:

(a) who furnishes satisfactory proof of financial ability to pay the benefits fixed for unemployed persons in his industry, or the most similar industry as determined by the commissioner; or

(b) who submits a plan for unemployment relief which in the opinion of the commissioner will give benefits at least equal to the benefit as estimated in subsection (a) of this section.

2. As a condition to granting exemption, the commissioner shall require the employer to furnish such security as he may deem sufficient to insure payment of all benefits, including the setting up of proper reserves. He may from time to time require further proof of financial ability of an exempted employer. For lack of such proof, or for failure to comply with the provisions of this act, or with the rules and regulations of the department, the commissioner may, upon ten days' notice and opportunity to be heard, revoke the exemption of any employer.

3. An exempted employer shall pay the benefits provided for in subsection one of this section.

Section 18. **Unemployment reserve fund.** There is hereby created a fund to be known as "The Unemployment Reserve Fund." Such fund shall consist of all contributions received and paid into the fund, of property and securities acquired by and through the use of moneys belonging to the fund and of interest earned upon moneys belonging to the fund and deposited or invested. Such fund shall be applicable to the payment of benefits.

Section 19. **Payment of contributions.** Contributions shall be paid by employers to the fund at such times as may be fixed by the commissioner, at the rate of one and one-half per cent of the wages paid to employees.

Section 20. **Record and audit of payrolls.** Every employer shall keep a true and accurate record of the number of employees and the wages paid by him, and shall furnish to the commissioner, upon demand, a sworn statement of the same. Such record shall be open to inspection at any time and as often as may be necessary to verify the number of employees and the amount of the payroll. Any employer who shall fail to keep such record or who shall wilfully falsify any such record, shall be guilty of a misdemeanor.

Section 21. **Collection of contributions in case of default.** If an employer shall default in any payments required to be made by him to the fund, after due notice the amount due from him with interest at six per cent from the date when due, shall be collected by civil action against him in the name of the commissioner, and the same when collected, shall be paid into the fund, and such employer's compliance with the provisions of this act requiring payments to be made to the fund shall date from the time of the payment of said money so collected.

(To be concluded)

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A Way to Respond to Appeal of Dr. Einstein

. . . Let this generation take the greatest step forward ever made in the life of man. Let it contribute to those who follow, the inestimable fight of a world in which the barbarity of war has been forever renounced. We can do it if we will. It requires only that all who hate war shall have the courage to say that they will not have war.

I appeal to all men and women, whether they be eminent or humble, to declare before the World Disarmament Conference which meets at Geneva in February, that they will refuse to give any further assistance to war or the preparation for war. I ask them to tell their goverments this in writing, and to register their decision by informing me that they have done so. . .

I have authorized the establishment of the "Einstein War Resisters' International Fund." Contributions to this fund should be sent to the Treasurer of the W. R. I., 11 Abbey Road, Enfield, Middlesex, England.

ALBERT EINSTEIN.

. . . . . .

Prof. Albert Einstein,
War Resisters' International,
11 Abbey Road, Enfield, Middlesex, England.

I wish to register with you as one who will never take any part in future wars. I will refuse to give any assistance in the preparation for war. I have written a personal letter to the President of the U. S., Hon. Herbert Hoover, accordingly.

Yours for the dawn of peace on earth.

Name (Miss, Mr. or Mrs.) . . . . . .

Address (Street) . . . . . .

City . . . . . State . . . . . .